

# FEDERAL COUNCIL BULLETIN



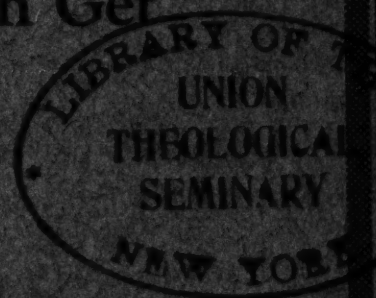
Vol. 8, No. 4

July-August, 1925

## IN THIS ISSUE:

### How the Peace Forces Can Get Together

By Right Rev. Charles H. Brent



"The danger of the moment is that war will again ride into our midst on the back of disunity among forces devoted to peace. We must coordinate effort and not decry everything but our own pet scheme."

A JOURNAL OF  
RELIGIOUS CO-OPERATION AND  
INTER-CHURCH ACTIVITIES



## Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
World Alliance for International Friendship	Stockholm, Sweden	Aug. 6-8
Universal Christian Conference on Life and Work	Stockholm, Sweden	Aug. 11-31
General Conference, Seventh Day Baptist Churches	Salem, W. Va.	Aug. 18-23
Women's Foreign Missionary Institute	Chautauqua, N. Y.	Aug. 22-29
Eighth Annual Y. M. C. A. Industrial Conference on "Human Relations in Industry"	Silver Bay, N. Y.	Aug. 27-30
National Baptist Convention	Baltimore, Md.	Sept. 8-14
Council of Women for Home Missions, Committee on Farm and Cannery Migrants	New York, N. Y.	Sept. 17
Federal Council, Administrative Committee	New York, N. Y.	Sept. 25
Board of Managers, Missionary Education Movement	New York, N. Y.	Sept. 29
Council of Women for Home Missions, Executive Committee	New York, N. Y.	Sept. 28-29
Missionary Education Movement, Educational Committee	New York, N. Y.	Sept. 29
Joint Committee on Home Mission Literature	New York, N. Y.	Sept. 30
Evangelical Synod of North America	St. Louis, Mo.	Sept. 30
General Conference, Primitive Methodist Church	Kewanee, Ill.	Sept. 30
International Convention of the Disciples of Christ	Oklahoma City, Okla.	Oct. 6-11
General Convention of the Protestant Episcopal Church	New Orleans, La.	Oct. 7
Administrative Committee, Council of Women for Home Missions	New York, N. Y.	Oct. 16
National Council, Congregational Churches	Washington, D. C.	Oct. 20-28
National Country Life Conference	Richmond, Va.	Oct. 23-27
Forty-second International Convention, Y. M. C. A's of North America	Washington, D. C.	Oct. 24
Annual Meeting, National Council of Y. M. C. A's of the United States	Washington, D. C.	Oct. 27
World Alliance for International Friendship Through the Churches, Annual Meeting	Detroit, Mich.	Nov. 10-12
Administrative Committee, Council of Women for Home Missions	New York, N. Y.	Nov. 20
Study Conference of the Churches on World Peace	Washington, D. C.	Dec. 1-3
Annual Meeting, Executive Committee of Federal Council of the Churches	Detroit, Mich.	Dec. 9, 10, 11
Administrative Committee, Council of Women for Home Missions	New York, N. Y.	Dec. 18
Interdenominational Student Conference	Evanston, Ill.	Dec. 29-Jan. 1
Association of American Colleges	New York, N. Y.	Jan. 14-16



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation and Inter-Church Activities*

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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JULY-AUGUST, 1925

## EDITORIALS

### Singing Together vs. Working Together

How deep and vital are the things that the Churches have in common, as contrasted with their relatively unimportant differences, is illustrated by our hymns. Our hymnals know nothing of denominational divisions. No one could compile a worthy hymn-book without crossing all sorts of denominational barriers, and gathering treasures in a score of fields besides his own.

No Presbyterian could get along without

"Jesus, Lover of my soul,  
Let me to thy bosom fly."

or

"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife  
We hear Thy voice, O Son of Man."

And for them the Presbyterian is indebted to Methodists. The first sprang from Charles Wesley's experience of Christ nearly two hundred years ago. The second came in our own day out of the blended social vision and evangelical passion of Frank Mason North, whose interdenominational horizon is indicated by the leading part that he took in the creation of the Federal Council of the Churches.

Methodists can not worship long without joining in the universal chorus of those who sing

"When I survey the wondrous cross  
On which the Prince of Glory died."

In doing so they pay tribute to the faith of staunch Presbyterian Isaac Watts.

What Congregationalist can do without Martin Luther's triumphant note,

"A mighty fortress is our God,  
A bulwark never failing"?

And is there any Lutheran who can ignore the fervent aspiration of the modern Congregationalist, Washington Gladden,

"O Master, let me walk with Thee  
In lowly paths of service free."

The extremest non-conformist Quaker joins in the hymn of the liturgical Episcopalian,

"There is a green hill far away  
Without a city wall."

And then the Episcopalian raises his voice with the Quaker Whittier's,

"Dear Lord and Father of mankind,  
Forgive our feverish ways."

Other illustrations could be multiplied indefinitely. Conscious of our essential oneness, we all, of whatever name, break forth in one great paean,

"Blest be the tie that binds  
Our hearts in Christian love."

And we went to the Baptists for that.

If we can not help singing the songs of these fellow Christians after they are dead, who are we that we should ever refrain from worshipping or working with them while they live?



### Hail to the Youth

"What ails our youth?" seems to be a popular question on which everybody nowadays rushes into print. But the insight displayed by groups of young people today into the larger issues of religious and social life makes one wonder whether it might not be better to ask, "What ails our elders?" This observation is prompted by a resolution adopted by representatives of twenty-five theological institutions:

"We, the delegates to the Inter-Seminary Conference of the Student Association of Middle Atlantic Theological Seminaries, believing that true unity comes only through sympathetic understanding of each other, are convinced of the supreme importance today of cultivating this understanding between all Christian bodies, and we resolve therefore to put into practice in seminary and ministry all cooperation that will lead to a united presentation of the Christian Gospel."

We congratulate the Church upon the vision of its youth!

### The Church and Society

We are living today in a world in which industry is often a scene of strife, in which capital and labor, instead of consciously cooperating to serve the common good, line up against each other in a struggle to grab as much as each can for itself. It is a world torn also by racial prejudices and ill-will, so that in our own land in the last thirty-five years there have been over 4,000 men, mostly black men, who have met violent death by lynching mobs. And it is a world all but shattered by universal war and yet with nation still arming against nation and organizing our international life, in the main, on a basis from which war will arise just as inevitably as fever from an undrained swamp. With such unchristian elements in our civilization the Church must grapple, and set itself to refashioning our social life according to the mind of Christ.

The Church has in our day been passing through an expansion of its thinking, which the historian of the future may look back upon as having been almost as creative and epochal as the period of the Protestant Reformation. We have been discovering—or, rather, recovering—the social meaning of Christianity. We have come to think of the Kingdom of God as something that is to be established on the earth, not in some far-off realm beyond the sky.

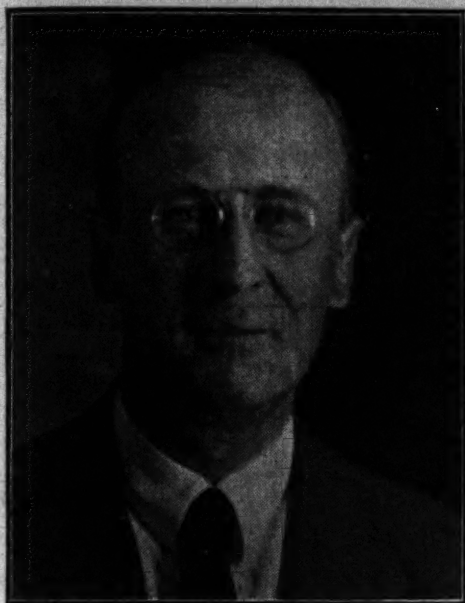
How the contrast is set before us in the lives of two Englishmen of the last century who were almost exact contemporaries—Cardinal Newman and John Bright. Newman, passing through his long period of doubt, writes in his "Apologia": "The one question that haunts me day and night is this—if I should die tonight, would I be safe?" And John Bright at the same time was saying that the question which stayed with him incessantly was this: "What can I do to secure the repeal of the Corn Laws, which are causing so much injustice and suffering to the poor of England?" In his day, such a question was not thought of as having anything to do with salvation. In our day, we are beginning to see that every such question is a concern of the Church because no man can be wholly saved, in the full Christian sense, apart from the salvation of the society in which he lives.

It is still true, of course, that when the Church seriously comes to grips with throbbing social issues, many will say, "Let the Church stick to preaching the Gospel" But today more and more thoughtful Christians would reply: "Right! By all means let the Church stick to the Gospel, but let it be the whole Gospel." Which preaches the Gospel most—a Church which is content to declare what Christianity means in terms of personal piety alone or a Church that searches the conscience as to what Christianity means for every phase of our social life?

—S. M. C.



## How to Observe the Coming Labor Sunday



JAMES MYERS  
New Secretary of Federal Council

THE observance of Labor Sunday, which this year falls on September 6th, offers a great opportunity to the Churches for helpful service in the world of industry. Most of us will agree that it is not the function of the Church as such to enter the field of industry as a judge or a dic-

tator of definite ways and means for solving the highly technical and difficult problems which face business men, employers and workers. Gospel ministers are not qualified as industrial engineers and should not attempt to function as such. The Church's peculiar sphere of action includes the creation and maintenance of a deep and undaunted spirit of brotherhood, a determined will to cooperate in free and constructive ways in all of the complicated relationships of human life; the moral and religious education of our people, including the ethical aspects of social and industrial problems; the reconciliation of such individuals, classes, races or nations as may be estranged from one another.

The modern Church can also undoubtedly be helpful to industry by supplying an effective information service, making available to those who wish to conduct any experiments in more Christian industrial relations the data connected with the successful and unsuccessful attempts which have been made or are now being carried on by others in this field. To such industrial services of inspiration, information and reconciliation the average gospel minister is limited by the nature of his technical qualifications. A business man very properly objects if a local pastor without business experience attempts to describe to him exactly how his business should be run.

The observance of Labor Sunday, however, lies plainly within the sphere of the Church's proper activity—that of inspiration and worship—the bringing together of the parties concerned in a spirit of reverence and of research—"to worship the Lord and to inquire in His temple."

Labor Sunday can be made an observance of such commanding significance that untold power can be released, understanding increased, and a

definite advance registered toward the reign of brotherhood in industry.

A few concrete suggestions in regard to the observance of the day may be helpful to local pastors:

1. Send out official invitations to local Labor Unions, Manufacturers' Associations, business men's organizations, Chambers of Commerce, Rotary and Kiwanis Clubs, etc., to attend church in a body on Labor Sunday; reserving pews for their use, and inviting their presidents to sit on the platform.

2. Preach a special Labor Sunday sermon. The subject is immense in its scope, depth and implications. If the local pastor is not in his own pulpit on Labor Sunday, he can at least arrange beforehand for a supply, possibly inviting some local Christian labor leader or Christian employer to fill his pulpit, with a definite request that he preach or speak on the subject of the day.

3. The Labor Sunday Message, prepared by the Federal Council of Churches (See pp. 15-16) is brief enough this year so that it can be read in full from the pulpit during the service. This at least could be done if for special reasons the minister wished to preach on some other theme. The Church could order enough copies of the Labor Sunday Message to distribute them to the entire congregation to take home with them. Local pastors might see that the Message and also their own addresses or sermons are given to the local newspapers.

4. Arrangements might be made to broadcast the service by radio, and in large cities where prominent labor leaders and employers are engaged to make the addresses, photographs of such leaders and services could be made for the graphic supplements of newspapers, and for the news service of the motion pictures, featuring capital and labor coming together in a spirit of cooperation, and of reverence for the God and Father of us all.

5. In addition to the observance of the day in individual churches throughout the country, the occasion offers a unique opportunity for great union services of all the churches of a city or town with invited speakers, some of whom should be local pastors, employers, labor leaders, professors of economics. Others may be brought from a distance in order to secure men of national reputation and special information in this particular field. Some cities are planning to hold such services out of doors and to engage a band to supply special music.—James Myers, *Industrial Secretary, Commission on the Church and Social Service.*



## Denominational Leaders Join in Common Program of Evangelism

THE conference of the leaders in the evangelistic agencies of the denominations comprising the Federal Council of the Churches, held at Northfield, Mass., June 16-18, has resulted in the announcement of a united program for the coming year. These denominational leaders have agreed to recommend this common plan to their own constituencies, and thus make possible a nation-wide evangelistic movement.

Among those who took a leading part in the deliberations were: Rev. George G. Mahy, of the Division of Evangelism of the Presbyterian Church in the U. S. A.; Rev. H. F. Stilwell, Superintendent of Evangelism for the Northern Baptist Convention; Rev. C. E. Burton, Executive Secretary of the National Council of Congregational Churches; Rev. Charles E. Schaeffer, Secretary of the Board of Home Missions of the Reformed Church in the U. S.; Rev. R. C. Helfenstein, Secretary, Department of Evangelism of the Christian Church; Rev. Charles H. Bloom, representing the Department of Evangelism of the Disciples of Christ; Rev. Charles W. Diehl, of the United Lutheran Church; Abram Duryee, Secretary of the Board of Sunday School Work of the Reformed Church in America; Rev. R. A. Hutchison, Secretary of the Board of Home Missions of the United Presbyterian Church; Rev. John W. Langdale, representing the Department of Evangelism of the Methodist Episcopal Church; Rev. Frederick L. Flagley, Secretary of the Congregational Commission on Evangelism and the efficient chairman of the Committee that arranged the Conference; Rev. Floyd W. Tompkins, Holy Trinity Episcopal Church, Philadelphia; Rev. George Irving, Religious Work Secretary of the Y. M. C. A.

The Federal Council's staff was represented by Rev. Charles L. Goodell and Rev. S. M. Cavert.

The program, as adopted by the joint action of these denominational leaders, centers around *pastoral and personal evangelism*. The statement is, in part, as follows:

"During the past year there has developed in the communions comprising the Federal Council of the Churches of Christ in America an increased spirit of unity and a growing uniformity of method in the prosecution of their evangelistic work. The past year has been marked also by a notable increase of church membership on confession of faith, as compared with the low ebb of the previous year.

"We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the churches. For these and many other reasons,

the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program to be presented by the evangelistic agencies of the several denominations to their constituencies, with the strong expectation that all the Churches will join in carrying it out, adapting it to their several needs but adhering to the following cardinal features:

### I. GENERAL PREPARATION

"All Church leaders and all Christian people should be led to think and pray and work in terms of the whole Church as Christ sees it.

1. The denominational agencies should prepare and issue literature which completely outlines their evangelistic program and should see that it is placed in the hands of every pastor and his officers.
2. In the local Church the plans should include:
  - a. A personal preparation on the part of the pastor himself.
  - b. A preparation by the pastor of a definite evangelistic program for the entire congregation for the year.
  - c. A presentation of the plan to the officers and people in order to secure their hearty enlistment in carrying it out.

### II. THE PROGRAM FOR THE LOCAL CHURCH

1. The preparation of a complete constituency list, comprising the names of all in the community whom the Church should seek to win.
2. The selection and training of church members for various forms of personal evangelistic service.
3. Special sermons on evangelism, to inform the people as to the real meaning of evangelism and to quicken their spiritual life.
4. The assignment of names from the constituency list to personal workers, with provision for regular reports by them.
5. A definite evangelistic objective to be placed before every organization in the local Church.
6. Special responsibility to be placed by the Church upon the young people for work to be carried on under their own leaders.
7. Such instruction of Sunday School teachers as will enable them to find the evangelistic note in the lessons.
8. The full use of the evangelistic possibilities in catechetical or communicant classes.
9. The conservation of church membership, and building them up in Christian discipleship.
10. A period of intensive evangelistic work as a climax to the year.

### III. INTERDENOMINATIONAL COOPERATION

1. In every community where there is a federation or council of Churches, the evangelistic agencies of the denominations should lead their own Churches into cooperation in a simultaneous program of evangelism. The impression of oneness thus produced is itself an element of evangelistic value. In communities where a pre-Easter program is agreed upon, all the denominational agencies should join in supporting it.
2. The Churches should begin their program of evangelism in the early fall, giving special attention at this period of the year to a study of the parish, to a systematic visitation of the people, especially the unchurched, and to a Church Rally Day, preferably the second Sunday in October."



## From Nicaea to Stockholm

**T**HE Universal Christian Conference on Life and Work, which is to be held in Stockholm, Sweden, Aug. 19-31, promises to be in some respects one of the most significant gatherings of churchmen held since the Council of Nicaea, 1600 years ago. Indeed, the conference has been described by Archbishop Soederblom of Sweden, one of its moving spirits, as a "Nicaea on life and work." The most pressing problems of Christian responsibility today will be the subject of careful consideration by outstanding leaders gathered from all parts of the world.

The official representatives, appointed by the various denominations, are to be the guests of the Swedish government. The Swedish Crown Prince is Chairman of the Committee on Arrangements, and Archbishop Soederblom of Upsala is Chairman of the European Section.

Rev. Arthur J. Brown, Chairman of the American Section of the Committee on Arrangements, makes the following points in regard to the value and aims of the Conference:

- "1. To make clear the world-wide task of the Church and to face it as a whole.
- "2. To consider in all frankness and penitence the defects in present methods.
- "3. To promote closer fellowship of the scattered Churches of the world by bringing their

representatives together for united conference and prayer.

"4. To help emancipate the Churches in all lands from the spirit of sectionalism and provincialism and sectarianism, and to take wide views of the Kingdom of God.

"5. To enable the Churches of Europe, divided, impoverished and crippled by the Great War and its aftermath, to realize anew their essential brotherhood in Christ and to counsel with them regarding the tremendous task of reconstructing their shattered activities. Some of their outstanding Christian men have frankly said that the Conference is needed to save the Churches on the Continent. They need the moral re-enforcement of such a world demonstration as this Conference will be.

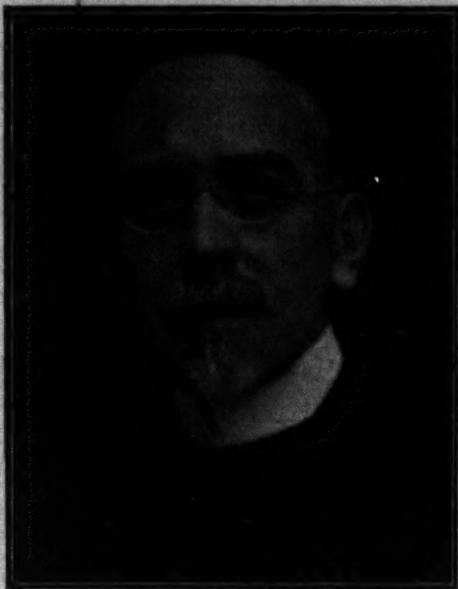
"6. To concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels toward those great moral, social, industrial, and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to those problems with which every nation is confronted. To set ourselves to discover His will, and under the guidance of His spirit to find wise ways of applying His teaching, is surely the duty of the Church of God.



MEETING OF THE EXECUTIVE COMMITTEE OF THE EUROPEAN GROUP OF THE LIFE AND WORK CONFERENCE, ZURICH, APRIL 22-23, 1925. First row, from left to right: Prof. Choisy, Geneva; Dean Herold, Winterthur, President of the Swiss Church Federation; Archbishop D. Soederblom, Upsala; Dr. Kapler, Berlin, President of the German Church Federation; Prof. Monod, Paris. Second row, from left to right: Dr. Keller, Zurich; Prof. Zilka, Prague; Prof. Slotmaker, Utrecht; Dr. Scholtz, Member of the Consistory, Berlin; Pastor Ferrier, Geneva; Bishop D. Raffay, Budapest; Bishop Ostenfeld, Copenhagen; Bishop Amundsen, Haderslev, Denmark; Pastor Koren, Oslo, Norway. Third row, from left to right: Dr. Conrad, Member of the Consistory, Berlin; Prof. Hadorn, Bern; Mr. Stange, Licentiate, Leipzig; Pasteur Jézéquel, Paris; General Superintendent D. Blau, Posen.



## Churches Plan for United Programs of Relief



REV. F. H. KNUBEL  
Chairman Committee on Mercy and Relief

A SIGNIFICANT step has been taken by the Federal Council of the Churches in planning in advance, in behalf of the Protestant bodies, for unitedly meeting their responsibilities when great disasters involving extensive human suffering arise.

A Committee on Mercy and Relief has been established as a standing committee of the Council, and includes members designated by the authority of the various communions comprising the Council.

The Committee on Mercy and Relief has been organized primarily for the purpose of enabling the Churches to act promptly and unitedly, in their own name, in securing funds for the relief of suffering when great emergencies arise. Such occurrences as the famine in China four years ago, the suffering in Germany two years ago, and the Japanese earthquake illustrate the kind of occasions with which the Mercy and Relief Committee of the Council expects to deal.

The development of the Committee has proceeded on the basis of an official resolution adopted by the Quadrennial Meeting of the Federal Council at Atlanta, which declared:

"There should be provision for more immediate, more adequate and better equipped effort by the Churches to meet the great human emergencies, which arise from time to time and which the Churches should meet in their own name, or rather in Christ's name, with such works of mercy and relief as will express to the world the love of Christ going out to men through His Church. The right and obligation of the Churches to do such work have always been recognized by them. There has been a tendency, however, to transfer many activities into the hands of temporary agencies created when disasters occur or of permanent organizations existing apart from any direct association with the Churches. This tendency, often quite satisfactory in results, has developed to a point where the question must be raised as to whether the Churches will practically relinquish such services altogether. The impossibility of this relinquishment is realized when one recognizes that thereby the Churches would largely lose the invaluable power of Christian testimony which deeds of serving love possess.

"Although the various special agencies which have been created are richly supported, and should continue to be supported, by the members of the Churches, and although they freely acknowledge that support, some of these agencies cannot by their very nature convey to the recipients of relief nor to mankind at large any open and direct testimony as to the Christian love which

prompted the support. It would seem that the Federal Council might well be the common servant of the Churches for the accomplishment of their purpose to enlarge their direct and collective activity in mercy and relief."

In accordance with this general principle, the following statement of policies has been formulated by the Committee on Mercy and Relief and approved by the Administrative Committee of the Council at its June meeting:

"1. In the establishment of this committee, the Federal Council of the Churches aims to provide an instrumentality through which the Protestant Churches can unitedly determine and discharge their responsibility amid any conditions which appeal for Christian mercy and relief. It seeks to be the common servant and agency of the Churches in prosecuting such activities.

"2. According to the committee's title, its work is to be so guided that it will constantly be a testimony of Christian mercy. This motive must never be clouded, if the true desire of the Churches is to be served. The generous response which Christian charity makes to the call of great emergencies ought to be of such a character as to make it clear that the response is prompted by distinctly Christian impulses, and springs out of the very heart of our Christian faith. The Church of Christ cannot surrender the duty and the joy of testifying, by its deeds, to the Christian love which prompts it to help the suffering.

"3. The committee's title further indicates that its work is to be purely one of relief. Special interest will center around the duty of the Churches in connection with great emergencies and disasters. These will generally require the awakening of the Churches to the need and the raising of substantial sums of money without a moment's delay.

"4. The great work done by such organizations as the American Red Cross and the American Relief Administration is heartily recognized, while it is also recognized that they cannot at all times meet, because of their very character, the need of the Churches described in No. 2 above. No interference with such organizations is contemplated. Much rather will cooperation with them be sought, in so far as will conserve the principles in No. 2 and No. 3 above. Full cooperation will also be sought with organizations that arise upon a stricken field.

"5. The committee will also serve as a central clearing-house through which the Churches may consider, if desired, their relationship to general agencies of relief.

"6. In the distribution of funds, it will be the established policy of the committee to proceed without regard to denominational considerations, the sole purpose being to provide relief in the name of Christ. The privilege of denominational designation and distribution may, however, be arranged if the denomination possesses adequate channels of distribution, and will carry on the distribution regardless of denominational affiliations or denominational extension.

"7. Whenever an emergency or disaster occurs, for which it appears that satisfactory provision does not exist, the committee will be convened immediately, in order to consider without delay whether the case is one on which the committee should act."

The Chairman of the Committee on Mercy and Relief is Rev. F. H. Knubel, President of the United Lutheran Church.



## Federal Council Speaks on Chinese Situation

**T**HE critical situation in China has been the subject of much careful study by the Federal Council's Commission on International Justice and Goodwill. As a first step in expressing the Christian conviction that the problem should be dealt with from the standpoint of the interest of the Chinese themselves, and not the selfish interests of any western powers, the following letter was sent on July 3 to Hon. Frank B. Kellogg, Secretary of State, after extensive conference with Rt. Rev. Logan H. Roots, who has just arrived in this country from Shanghai, and other missionary leaders:

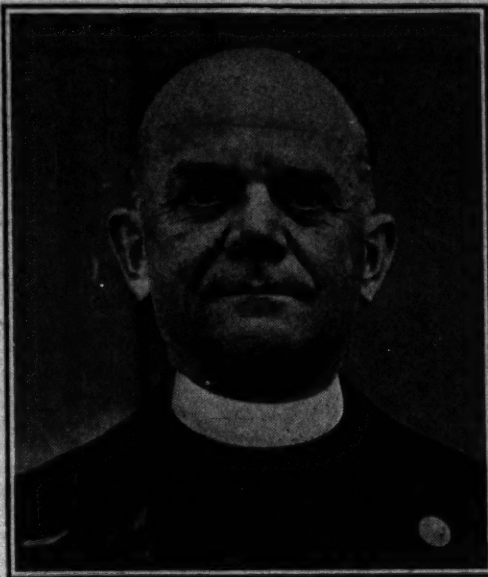
"We wish to express our deep gratification on learning that the 'American government is prepared to meet in a conference with other Powers to frame a new policy towards China, as suggested in the Nine Power Treaty and the accompanying resolutions adopted at the Washington Conference, 1921-22.'

"This move on the part of our Government will, we believe, have the hearty approval and support of the Churches of our land and be in harmony with the growing conviction that the time has come when the legitimate aspirations of Chinese people for more complete control of their own territory and interests should be provided for by the Powers through appropriate adjustments and treaties.

"We earnestly hope it may be possible right speedily to assure the Chinese people, as well as the government, of the goodwill toward them of the people and the Government of the United States, and of our desire to cooperate in every effective way for the highest welfare of China.

"The membership of our Churches will be gratified to learn of the leadership of our Government in helping the Powers to find and frame a new policy in their relations with China. We believe that the speedy carrying out of the plans and suggestions adopted by the Washington Conference would be of great help to China in the achievement of a unified and stable Government and in the maintenance of law and order—factors of such importance in enabling her to take her rightful place among the great nations of the world."

The letter was signed by George W. Wickersham as chairman and Sidney L. Gulick as secretary.



BISHOP ROOTS

### BISHOP ROOTS' VIEW

Bishop Roots reported on conditions in China in an address before the Alumni Association of Harvard University last month. His remarks are especially illuminating because of his intimate contact with Chinese life and thought through many years. He said in part, as reported by the *Living Church*:

"America has lost in the eyes of the Chinese the position which she held three years ago as most favored of the nations. That position was due to our friendly diplomacy, to our hav-

ing no political axe to grind, to our freedom from any complicity with the opium trade, and especially to our returning the Boxer Indemnity. We are now charged with imperialism—with being a world power still working to expand; with capitalism, since we obviously have money to lend and are ready to take our part in the 'peaceful penetration of China by our commerce'; and with selfish unfriendliness to China, which is now charged against all foreign powers except Russia.

"How can our relations with China be improved? Undoubtedly the first thing to do is to recognize in the most generous possible way the national aspirations of the Chinese people. Whether or not this be the yielding of our extra-territorial rights in the very near future is to be determined in somewhat the way of the Washington Conference. In the second place, we can show the kind of sympathy which will help good relations by assisting China in every way we can to deal with banditry, militarism, and the opium question. We can give adequate power to our diplomatic and consular officials to deal with undesirable American citizens who make their way to China, especially those who would make gain at China's expense by participating in the traffic in narcotics or munitions of war.

"The most far-reaching and, I believe, eagerly desired help will be that whereby we make substantial contributions to both the theory and the practice, not only of political brotherhood, but, above all, of the religious brotherhood of all Christians. To this end I believe we should give our most whole-hearted support to the Federal Council of Christian Churches in America, to the National Christian Council of China, and to those plans and aspirations which look toward the intimate cooperation of Protestants and Catholics of every name, who by the nature of their faith are one in their devotion to Christ."



# Armistice Day and Armistice Sunday 1925

**P**RESIDENT COOLIDGE has rendered the nation an inestimable service, for which it should be deeply grateful. By rejecting the plan of the General Staff to use Armistice Day for a national Defense Test or Muster Day he has preserved it for its distinctive observance in the interests of world brotherhood and cooperation for world peace.

The duty now rests on lovers and advocates of world peace to use that day to the full for the high moral purposes to which it is peculiarly dedicated. That this may indeed be done, advance plans will be needed in every community.

The Federal Council of the Churches suggests to the Churches that Sunday, November 8, be observed as Armistice Sunday and that, both in the regular morning service and in the Sunday School, the international significance of the day be given. It also suggests that each Church might well participate officially in promoting a community service, held under the joint auspices of all the principal groups—religious, civic, patriotic, business, labor and others. The local chapters of the American Legion and of the Red Cross would naturally have appropriate places in the service.

Some communities are already planning for this service by securing the needed speakers. At least one community has begun plans for a parade, believing that programs for world peace can and should be made colorful and attractive.

Every effective device should be used for making the strongest possible appeal to the minds and hearts of the people on behalf of world peace. In Paris last Armistice Day ten thousand war cripples participated in the parade, including one thousand blind men led by crippled comrades—thus making real to the spectators the terrible human cost of war. Floats, banners and mottoes, skilfully made, might be highly educative.

The Federal Council of the Churches of Christ in America through its Commission on International Justice and Goodwill is, accordingly, preparing material for use in the Churches on Armistice Sunday and during Armistice Week. This will be issued in pamphlet form in September.

The general theme suggested for Armistice Week services is AMERICA'S CHOICE, the choice between ever enlarging military preparations for world war and whole-hearted cooperation with the nations in constructive programs and institutions for establishing world justice and maintaining world peace. For there can be no outlawry of war, no substitute for huge armies and navies save the building up of effective international agencies for averting and settling international disputes. The choice which America must squarely face is Mars or Christ. Special attention should be directed to American entrance into the World Court as the next immediate step in getting rid of war.

The "Two Minutes' Silence" is a custom increasingly observed in all lands. The League of Remembrance is promoting its observance in every community. The Great War ended at 11 A. M., November 11, 1918. That event is brought vividly to mind by absolute quiet and cessation of business and traffic for the brief space of two minutes. Should not the Churches throughout America help promote this idea and practice? Each community, preferably with the leadership of the Mayor, will, of course, have to plan for this well in advance.

In all services on Armistice Day and Armistice Sunday, not only should honor be rendered to the heroic dead, but the duty of the living should be stressed. The highest honor we can render our dead is to promote the cause for which they died in "the war to end war".



## How the Peace Forces Can Get Together

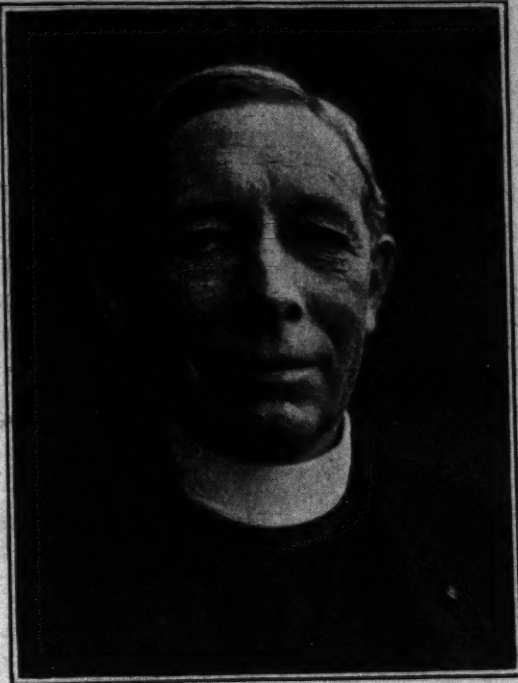
By RIGHT REV. CHARLES H. BRENT

*Vice-Chairman of Federal Council's Commission on International Justice and Goodwill*

WHEN the Armistice came in 1918, men everywhere hoped and fondly believed that war had been slain by war. On that memorable day in London when I shared in the service in St. Paul's Cathedral that signalized America's entrance into the war, I said: "Our war today is that we may destroy war. There was a time when men called war a rough game, a game to be played by set rules; but our adversaries have proven to us that this was a delusion. War is not a game; war is a wild beast that cannot be tamed by conferences and conventions. The one thing to do with war is to hunt it to its death, and, please God, in this war we shall achieve our purpose." Our endeavors have proved an absolute failure. Now there remains but one untried course and that is to destroy war by supplanting it. Only so can we make the world safe for peace.

When I speak of peace I mean not so much the elimination of war as the freedom which will result upon its elimination. Then men and nations will be able to turn the full stream of their vitality without distraction upon the development of human resources to the dissipation of ignorance, the relief of suffering, and the promotion of happiness, which are God's purpose for, and Christ's bequest to, mankind. If we go to work the right way we shall adopt means which will accomplish at one stroke the elimination of war and the beginning of peace. Our first duty is to reassure ourselves that peace is possible and that it is in our power to establish it. It expressed itself in a great yearning and a loving hope immediately after the war. But it got caught in the wheels of politics, and the plans for putting the universal desire into effect were too widely considered to be the affair of experts and officials. We citizens can buy back the opportunity only by refusing to delegate to others that which is the responsibility of the whole people. Making the world safe for peace is a main feature of the normal business of every loyal citizen.

In America the process of supplanting war is not a matter of theory, but of experience. Our national history testifies to the ability of ousting it from our borders by putting in its place cooperation, reason and a judicial temper. The death knell of war will be sounded when man-



RIGHT REV. CHARLES H. BRENT

kind will agree to dethrone with dishonor war as the supreme court of the commonwealth of nations and put in its place processes already tried and not found wanting.

There are many recipes for world peace. The League of Nations, the Permanent Court of International Justice and the Geneva Protocol are experiments already operating more or less effectively. There are thousands of theoretic plans for every one in practice. Our problem is not the lack of programs, but their multiplicity. The need of the moment, certainly in our own country, is less blind prejudice against, and more intelligent study of the ones in opera-

tion, and the coordination of those now before the nation for consideration. The danger of the moment is that war will again ride into our midst on the back of disunity among forces devoted to peace. No one plan is perfect. No one plan is panacea. In their unification is our hope.

Among many other proposals three stand out with a major claim for attention—the outlawry of war, adhesion to the Permanent Court with the Hughes-Coolidge reservations, and the plan for the draft in case of threatened war of all national resources, whether of men or things, sponsored by the American Legion. They are natural friends and not rivals. All of them are needed. Further than that, unless there is reconciliation, history will repeat itself. Some of the greatest defeats the world has ever known have been due entirely to unworthy quarrels and squabbles between agencies that should have stood together for the common good.

Let us recognize the weaknesses and the strength of these three plans. The outlawry of war, even though the phrase be a solecism, has fastened on the popular imagination. It forms a good background for a drive against war. The weakness is that, without aid from auxiliary agencies, it seems to commit the American fault of depending upon law as self-operative.

Adhesion to the Permanent Court would appear to me to be essential to making the outlawry of war much more than a fine phrase. That there should be divisions of opinion as to how best to relate ourselves to the existing Court is inevitable. But I cannot count as an amendment that which created a new Court, the acceptance of which would require all the nations



of the world to come around to our view. What would be our position if the shoe were on the other foot?

Does not this also apply to the drafting in the common service, without distinction of age, condition or occupation, all the man and woman power of the country, and all the material wealth and the national resources in event of war? I can see no more effective means of outlawing war than by this body blow at the employment of war as a means of individual profit. It is not a matter that needs much discussion. It is the avowed creed of both our political parties and is backed by ex-service men whose knowledge of war is the most intimate of all. Indeed, the young manhood of the nation would be justified in resisting a draft law, unless it applied with equal rigor to every other citizen.

If we are to have a share in making the world safe for peace we must coordinate effort and not decry everything but our own pet scheme. This cooperative spirit cannot be localized. It must cross the seas and discover new points of contact between here and there. We may be sure that any successful program for world peace will not be American. It will be composite, with contributions to it from many nations. The temper of a prosperous and secure people such as we are can, almost unconsciously, run into arrogance. We must be careful lest in seeking plans for peace or an international policy wholly acceptable to ourselves we give scant consideration to those of other nations. We have yet to learn the art of viewing the proposals of others with that respect which we require of them toward ours.

## The Human Side of Hawaii

By E. GUY TALBOTT

THE institute which has just been held in Honolulu on the problems of the Pacific, and which is to be repeated biennially and attended by leaders from the various nations bordering on the Pacific Ocean, gives more than ordinary interest to any discussion of the international and interracial significance of Hawaii.

The picture of Hawaii seen by the average tourist in search of a salubrious climate is of a country of romantic delights. But the real Hawaii "is not a land of hula dances, grass skirts and ukeleles—that is only the muddy foam on the beach and largely a matter of artificial stimulation for tourist trade and financial profit. Neither is Hawaii merely a land of sugar-cane and pineapples, that is its necessary economic basis, but not its deepest meaning. Deeper than grotesque amusements or commercial prosperity lies the tremendous human meaning of Hawaii. *Hawaii is America's and the world's inter-racial experiment station.* Hawaii is an ethnological museum and a sociological laboratory."

This is the true picture of the Hawaii of today, according to Dr. Albert W. Palmer in his recent book, "The Human Side of Hawaii" (Pilgrim Press, Boston). Dr. Palmer was for over seven years the pastor of the great Central Union Church in Honolulu.

The sugar industry changed Hawaii from a simple Polynesian paradise into a seething interracial melting-pot. "All the racial groups here represented have come by invitation. None have pushed themselves in. The total population in 1872 was only 57,000 and the Hawaiians were not well adapted temperamentally to sustained field labor in large gangs. From this need of large gangs of unskilled field labor resulted an immigration policy which in the twenty-three

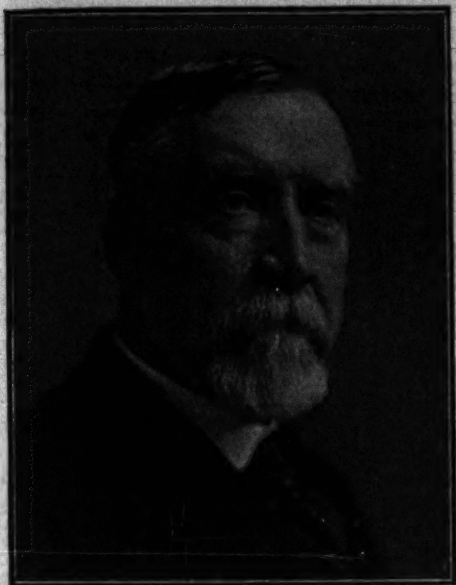
years from 1876 to 1899 brought into the territory over 120,000 immigrants at a total cost in government appropriations of \$1,500,000. Of these 120,000—35,000 were Chinese, 68,000 Japanese, 3,000 South Sea Islanders, 11,000 Portuguese, largely from the Azores Islands, and 2,000 Europeans. This mass of immigration was made up of contract laborers." Since Hawaii became a territory of the United States, the Hawaiian Sugar Planters' Association has imported over 54,000 Filipinos as contract laborers, at a cost of approximately \$8,000,000.

The present population of Hawaii is 307,100, of whom 63 per cent are Asiatics, 40.8 per cent being Japanese. Hawaii is an integral part of the United States and not a mere "insular possession." The greatest single problem in Hawaii, therefore, is the Americanization of her numerous polyglot oriental population, especially the children, who are American citizens by virtue of their birth under the American flag in Hawaii. "During my seven years' residence in Hawaii," says Dr. Palmer, "I have come to feel a great aloha for the Japanese. They are clean, courteous, thrifty, law-abiding, intellectual, eager to learn and very appreciative of kindness and honorable treatment. I have no question that the young Japanese born in Hawaii and educated in our public schools are growing up loyal to the best ideals of America."

Rev. Joseph Rorke, recent Moderator of the English Presbyterian Church, was one of the distinguished callers at the office of the Federal Council during June, stopping while on his way to Toronto to represent the English Presbyterian Church at the merger of the Methodist, Presbyterian and Congregational Churches of Canada.



## Eastern Churches Honor American Church Leader



WILLIAM W. PEET, LL. D.

THE return of Dr. W. W. Peet, for nearly thirty years the honored leader of the mission forces in Constantinople, has called attention to the new understanding and fellowship which have developed during the last few years between the Churches of the West and the Orthodox Eastern Churches. When Dr. Peet left Constantinople to return to this country, he was presented with testimonials of esteem and confidence from the leaders of the Orthodox Churches such as probably no other missionary in the Near East has ever received. Archbishop Kevork, the head of the Armenian Church in Constantinople, presented Dr. Peet a valuable manuscript copy of the New Testament, printed on vellum and richly illuminated, believed to date from the Fifth Century, in recognition of the gratitude of the Armenian Churches.

At a meeting with representatives of the missionary boards and other church leaders in New York on June 19, Dr. Peet spoke with high appreciation of the service which had been rendered by the Federal Council in furthering fellowship and cooperation with the Eastern

Churches. He urged that this present relationship be strengthened by the Federal Council's sending a representative to Athens for the purpose of cooperating with the Eastern Church leaders in meeting the problems which they face.

"On this side of the water," he said, "you have little idea of what an influential name the Federal Council of the Churches of Christ in America is in the minds of the leaders of the Eastern Churches. To them the Federal Council represents American Church life and thought, and they are deeply gratified that there is a body representing such a large part of American religious life to which they can look for sympathy and fellowship. If there could be in Athens a representative of the Federal Council of the Churches for the purpose of giving special attention to helping the American missionaries and relief workers to come into closer touch with the Eastern Churches and to bring to the Eastern Church leaders practical help out of the experience of the American Churches, it might have far-reaching effects upon the religious future of that chaotic part of the world. Both the Armenian and the Greek Churches are today more open to helpful influences from the American Churches than you can imagine. In some of the Orthodox Churches Sunday schools are being organized, and in other ways the evangelistic and missionary spirit of the Churches of the West is making itself felt. The greatest aid to the cause of evangelical religion in the Near East would be to adopt and practice a definite policy of working through these Eastern Churches."

## Strengthening Religious Journalism

"THERE is abundant evidence," says the *Churchman*, "that religious journals are coming into their own once more. The influence of the religious press in molding opinion has always been much more powerful than the public has commonly thought. That influence is once more growing apace. It is certain to be augmented by the organization of the Editors' Council under the auspices of the Federal Council of Churches."

The Editorial Council of the Religious Press, referred to in the quotation from the *Churchman*, has reprinted a remarkable address on "The Problem of Religious Journalism" by Rev. William E. Gilroy, the Editor of the *Congregationalist*, delivered at the Convocation of the Yale Divinity School this spring. This discriminating analysis of the major questions confront-

ing religious publications today has been mailed to all editors of the church press. Copies may be had upon request to the Federal Council.

A symposium on the place of the religious press in the life of the Churches, collected by Rev. Paul S. Leinbach, Editor of the *Reformed Church Messenger* and President of the Editorial Council of the Religious Press, is also being distributed to church publications. It brings together the testimony of some of the outstanding leaders in the Churches—laymen as well as clergy—emphasizing the responsibility of the Churches for maintaining the religious press at a high standard of efficiency.

It is expected that the problems of the religious press will be one of the topics which will attract special attention at the Annual Meeting of the Federal Council, to be held in Detroit, December 9-11, 1925.



## Federation Secretaries Plan for Future



RALPH C. McAFEE

AT the Annual Meeting of the Association of Executive Secretaries of Federations of Churches (State and Local), held at Northfield, Mass., June 16-18, the following officers were elected:

President—  
Ralph C. McAfee, Kansas City, Mo.

Vice-Presidents—  
H. H. Bell,

San Francisco, Cal.; W. L. Darby, Washington, D. C.; E. T. Root, Boston, Mass.

Secretary-Treasurer—Mrs. C. T. Simonds, Rochester, N. Y.

Representative on Federal Council—Orlo J. Price, Rochester, N. Y.

There was a general consensus of opinion that the meeting at Northfield was the most valuable which had yet been held. A conspicuous part of the program was the conference with representatives of the Federal Council concerning the co-operation of the national body and the local bodies in various phases of the federation program.

One of the most valuable features of the conference was the sessions held jointly with the Federal Council's Commission on Evangelism. This afforded the opportunity for the secretaries of local federations of Churches and the denominational leaders who are responsible for evangelism to discuss together the problem of securing a more effective evangelistic program in the local community, through simultaneous action on the part of the Churches. The findings of the Conference on Evangelism, printed on another page of the *Bulletin*, record the judgment of the denominational secretaries for evangelism that, in every community where there is a federation or council of Churches, all the Churches should cooperate in carrying out the community program and that the denominational headquarters should recommend this procedure.

### THE PRACTICE OF COMITY

One of the most distinctive contributions of councils of Churches has been in furthering the observance of well-recognized principles of comity among the Churches. A significant illustration is in the revised statement of principles recently adopted by the Federated Churches of Cleveland, and submitted to the various denom-

inational unions of Cleveland for endorsement.

The heart of the agreement is in the statement that a circle with a radius of one-half mile constitutes, in general, the area within which a city Church ought to be permitted to develop without competition from another Church, so long as it does effective and adequate work.

The committee on comity recommends that it be consulted as to sites when a denomination proposes to locate a new mission enterprise, when an existing church proposes to relocate, and when two established churches combine and move to a new location.

Surveys of new residence communities, to determine desirable sites for Churches and suggest the denominations which ought to develop the field, are declared to be functions of the comity committee.

### SOCIAL SERVICE IN CINCINNATI

Social service activities financed by a \$10,000 appropriation from the Community Chest form an important part of the program of the Cincinnati Federation of Churches. The social service department is maintained separately from the religious work department, which draws its support from church sources. The social program includes juvenile court work, a day nursery and service to immigrant women. The Big Brothers' Club and the Big Sisters' Club assist in caring for boys and girls released on probation by the juvenile court. Three full-time representatives conduct the court work, with the cooperation of volunteer members of the clubs. The Parkway Day Nursery and the Immigrant House of Friendliness are under the direction of the woman's department of the Federation.

### COOPERATION IN RELIGIOUS EDUCATION

One of the present tendencies in the federation movement is the increased cooperation between the councils of Churches and the local councils of religious education. In several cities the council of religious education is being merged with the council of Churches as a department of the latter. The development along this line in Chicago was noted in the last issue of the *Bulletin*. A similar procedure has taken place in Kansas City. In Columbus, Ohio, the Council of Churches and the County Council of Religious Education have agreed to consolidate in a single organization, to be known as the Federated Churches of Franklin County.

### HELPING RURAL PASTORS

The Summer School for Town and Country Pastors, maintained jointly by the Ohio State University Agricultural College and the Ohio Council of Churches, closed its fifth annual session on July 2.



## Toward Inter-racial Understanding

By W. W. ALEXANDER

*Secretary, Commission on Interracial Cooperation*

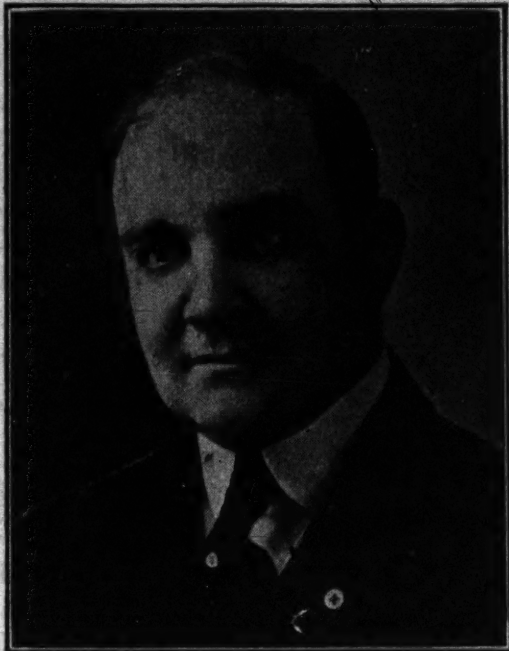
AMERICAN race questions are but part of a race problem which exists around the world. In Egypt, South Africa, India and the Pacific are racial situations in many respects almost identical with those in the United States, and usually more acute. The race problem in America would of itself be of little significance to civilization. But as an important segment of a circle of suspicion and misunderstanding that reaches around the globe, including unnumbered millions of many races and climes, it is of great significance.

Among the groups recently brought into the closest of contacts, "tinted races" comprise by far the larger number; but for some time past the untinted minority have enjoyed by far the larger measure of control over the affairs of the world. Unfortunately, this privileged minority has not always exercised its power in such a way as to inspire the confidence of its subjects. Indeed, the exercise of power rarely ever does result in confidence. Its very possession inspires suspicion, for which history has furnished ample and plausible grounds.

### EXPLOITATION VS. COOPERATION

In the past, human contacts were dominated by the philosophy of exploitation. In theory, at least, this philosophy has been abandoned. The passing of slavery would seem to indicate that the improvement is real. However, the psychology resulting from exploitation persists in the minds of both groups and vastly complicates race relations today. On the one side is contempt and condescension for those formerly held in servitude; on the other side there is resentment and suspicion.

One of the leading dailies in America has recently given repeated expression to the sentiment that the white race must dominate the other peoples of the world and that some sort of cooperation among white nations must be brought about at once, particularly in the interest of controlling the Pacific. The editor tells us that the people of the East must be "kept under." An eminent American college profes-



W. W. ALEXANDER

sor recently brought out a volume in which he seeks to establish the following thesis: Civilization in the past was based upon the economic exploitation of one class by another within the same racial groups; exploitation within the white group must stop; it must prepare at once for a campaign of exploitation among the other races of the world. This sentiment has found cruder and more popular expression in the Ku Klux Klan.

The religion of Jesus is the only influence either willing or able to challenge this philosophy of dominance and psychology of exploitation. The future of civilization is not in the hands of any one race. It is rather the task of men of goodwill from among many races. Right methods of racial adjustment can be discovered only by a democratic process, and men of other races have as definite a contribution to make to the discovery as those of the white race. In every race there are men of the Christian spirit who know that special privilege is a menace to individual and social progress, and who are willing to forego it and join like-minded men from other groups in the search for inter-racial justice through service and helpfulness.

Racial adjustment is rendered more difficult by lack of any comprehensive body of trustworthy facts regarding race. These facts are not easily gathered nor readily interpreted. Long periods are required to determine the meaning of tendencies among racial groups. The technique for studying racial differences is as yet crude and elementary. Moreover, feeling plays so large a part in racial attitudes that it is difficult for men to be rational. Feelings easily crystallize into dogma. In America today, for example, dogmatic statements about relative racial capacity are being announced, founded so far not on scientific research, but on bare, unsupported assumptions.

### THE PROMISE OF THE NEGRO

It should not be supposed, however, that prejudice and antagonism constitute the universal American attitude toward the Negro. Thoughtful Americans, North and South, do not share these sentiments. In America's experience with Negroes they see nothing to justify hysteria or pessimism as to the ultimate outcome. On the

The substance of an introduction to a pamphlet edition of J. H. Oldham's "Christianity and the Race Problem," published by George H. Doran Co. of New York.



contrary, they see much to encourage the hope that racial differences will yet be found not a menace to civilization, but a means for its enrichment, not a cause of war, but an opportunity for fellowship in the common tasks of human welfare.

The educational processes have not been in operation long enough or with sufficient thoroughness to indicate finally what special capacities American Negroes may possess. They have, however, shown an inclination to the arts that has already enriched our national life. This has had its most promising expression in music and poetry. There have been significant outcroppings also in painting, sculpture and dramatics. With almost no opportunity, Negroes have done conspicuous work in science. Prof. George Carver, of Tuskegee Institute, has startled the world with his original and valuable contributions to the science of agricultural chemistry. Other contributions may be expected in this field as opportunities open. Not the least encouraging aspect of Negro life in America is the emphasis placed by Negro leaders on education and religion as the forces which can contribute most to the advancement of the race.

While the condition of Negroes in America is steadily improving, they still labor under not a few burdensome handicaps and disabilities. Though provisions for Negro education are increasing rapidly, the ratio of public outlay per child still averages four or five times as much for white children as for colored. For higher education Negroes must yet depend largely upon institutions supported by benevolent boards of individuals.

Public utilities, such as parks, playgrounds, pools, libraries, are provided but sparingly for city-dwelling Negroes in the South. The streets in colored sections are not infrequently found unpaved, ill-lighted and without sewers. Perhaps in not many communities have Negroes an equal chance before the law, where, if anywhere in the world, men ought to be equal. Indiscriminate arrests, ready police clubs and petit courts where men are esteemed guilty until they prove themselves innocent, are the means by which injustices innumerable are inflicted. Mob violence and lynching, though all too common still, nevertheless appear to be waning rapidly before an awakened public conscience.

#### THE SEGREGATION ISSUE

Segregation, in many forms, still holds general sway, particularly in the South—separation in schools, places of entertainment and of public recreation, common carriers, hotels, etc. Residential segregation is common, in most cases by tacit understanding, in others by city ordinances, which are now being tested legally and which in two recent cases have been declared unconstitutional by the lower courts. Public senti-

ment not infrequently operates also to exclude Negroes from certain professions and trades, makes access to the means of culture difficult for them, and denies them participation in many forms of public service.

Advocates of segregation defend it on the ground that artificial barriers are necessary for the maintenance of racial integrity. On the other hand, there are those who hold that in so far as segregation is made a badge of inferiority, it defeats the very purpose it professes to serve, in that it breaks down respect for the Negro's personality, retards the development of self-respect, and makes inevitably for illicit amalgamation. One can explain on no other ground the large measure of intermingling of blood that has already taken place. It is pointed out also that in the West Indies, where enforced segregation does not exist, racial intermixture, through marriage and otherwise, is no greater than here.

Happily there are many gleams of light. Progress is being made at a rate that is most encouraging to anyone who has a sense of perspective. Church councils are all demanding that the principles of Jesus be applied to these questions. Thousands of church groups are seeking to understand and to realize this ideal. Multitudes of college students, destined to be the leaders of the next generation, are dropping off age-long accretions of prejudice and looking at this question intelligently and honestly. Negro leaders are being listened to with profound interest. The newspapers, almost without exception, are voicing the plea for justice. Inter-racial committees throughout the country are working together for mutual helpfulness.

The goal is yet a long way ahead. There are vast barriers of ignorance, misconception and prejudice still blocking the path. Yet in the light of present trends it is possible for the eye of faith to look forward to a day when understanding, justice and goodwill shall prevail between the white and colored races in America.

#### DR. MACFARLAND HONORED

Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches, is the recipient of a signal honor from the University of Geneva, Switzerland. A recent convocation of this great European institution in the city renowned as the center of the influence of John Calvin, conferred upon Dr. Macfarland the degree of Doctor of Divinity. The honor was in special recognition of Dr. Macfarland's service, through the Federal Council, to the Churches of Europe since the war. A fuller report of the ceremony, together with a summary of Dr. Macfarland's address at the University and his work in Europe during the summer may be expected in the next issue of the BULLETIN.



## Institute on International Relations

**T**HIS year, for the third time, there was held at Chautauqua, N. Y., July 20-25, an Institute on International Relations from the Christian Point of View. The Institute was under the auspices of the Federal Council's Commission on International Justice and Goodwill.

The general theme was "The Interdependence of Nations." Reports on the operations of the World Court and the League of Nations were given by first-hand observers. One session was given over to a discussion of the interdependence of the countries of North and South America. "Is Asia a Menace to World Peace?" was presented by John Jesudason Cornelius, a British-Indian. Count Soyeshima spoke on "Recent Developments in American-Japanese Relations."

Charles K. Edmunds, engineer, explorer, educator, author, Provost of Johns Hopkins University, formerly President of Canton Christian College, gave a timely address on "Recent Developments in American-Chinese Relations."

Other speakers were: Dean Shailer Mathews of the Divinity School, University of Chicago; Mr. James G. McDonald, President of the Foreign Policy Association, and Stanley High, one of the missionary secretaries of the Methodist Episcopal Church.

Honorable George W. Wickersham, former Attorney General of the United States, who has recently returned from a conference in Europe on the codification of international law, made the closing address. A more detailed account of the addresses will be given in a later issue.

## Labor Sunday Message, 1925

*For many years the Federal Council of the Churches has promoted the observance of Labor Sunday, the Sunday preceding Labor Day, as an occasion for considering the relation of Christianity to industry. The Message this year, emphasizing the growing cooperation in industrial relations, is especially timely.*

### The Cooperative Spirit in Industry

**T**HE most important need of industry in America today is the cooperative spirit. As a nation we have everything else essential for industrial peace and prosperity. We have men, ability, resources, organization and opportunity. The present situation, however, makes it clear that these things in themselves are not sufficient to insure abiding peace and prosperity in industry. As has been said recently, "National resources, available labor and capital are important, but these things are of little value until they are released by people filled with the spirit of God." "Of all the criticisms leveled against modern industrialism," writes the president of an important industry, "none is so basic as the allegation that the underlying spirit is ethically wrong. The fundamental trouble with the capitalistic-labor controversy has been its militancy." The will to cooperate is our first and fundamental need. Granted the cooperative spirit and the will to get together, the parties to industry may be counted upon to work out forms and methods for the practical solution of the great problems which face the industrial world.

#### INDICATIONS OF PROGRESS

One of the gratifying features of the hour is that a new spirit of cooperation seems to be coming to birth. Representatives of capital and labor and the public are recognizing the possibilities of better human relations in industry and in various ways are feeling their way towards effective methods of cooperation. In several of

our more important industries, employing above four millions of workers, employers and regular labor unions are now working with reasonable harmony and efficiency. The movement known as employe representation has also grown rapidly until now approximately one thousand concerns employing possibly a million workers are using democratic methods in solving the problems of industrial relations as they arise in the course of the daily operation of mills and mines. The best plans of employe representation take care that labor's solidarity is not sacrificed by any of their regulations, and concede the principle of recognition to organized labor. The millions of workers not as yet included in the ranks of organized labor, nor affected by various forms of employe representation, can no longer be expected to be silent about their wishes. The day of the docile organization of human units is gone. Free and intelligent cooperation affords the only sure foundation for American industry.

#### CONSTRUCTIVE NOTE BY ORGANIZED LABOR

A significantly constructive note is being struck by organized labor. President Green of the American Federation of Labor recently said in an address before the Harvard Union, "As evidence of our faith, we refuse to accept the oft expounded theory that the differences between capital and labor, between employer and employes, are irreconcilable. . . . Inasmuch as collective bargaining is based and founded upon group action, the union of the workers must be



unreservedly recognized. In similar fashion the right of employers to control, direct and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and do the right, to take no unfair advantage, to practice no trickery or deceit, to neither threaten nor coerce, should govern the representatives of employers and employes in all wage negotiations and conferences. Through such reciprocal relationship the common problems of industry can be solved, efficiency in service promoted, and economies in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employes are no longer inspired by hate, malice and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade unionism."

The significance of this statement is that labor has deliberately approached a new departure, is definitely seeking to participate in a new era of cooperation, and is making sincere overtures to organizations of employers.

#### PROGRESSIVE EMPLOYERS

While labor is pursuing this policy, an increasing number of responsible business men hold to the same conviction and are giving it outspoken expression. Manifestations of this point of view are appearing in the railroad service, in the notable agreement of the Baltimore & Ohio Railway with the International Machinists' Union, and in the more recent agreements of the unions with the Chicago and Northwestern and with the Canadian National Railroads; in the willingness of so many large industries to take the initiative in setting up works' councils within their establishments; and in the efforts of the Department of Commerce in Washington to bring about constructive cooperation within industry to correct its own evils, and especially to reduce forms of economic waste. In a recent address Secretary Hoover said:

#### COOPERATIVE REDUCTION OF WASTE

"It has become far more possible to deal with the problem of waste elimination than ever before in our history, for cooperative action is easier to summon today than ever before, and more certain. . . . To deal with waste by such action is to strengthen these very foundations of a better relationship between employer and employe. . . . Labor has played a large part in these questions. Nor is labor's part that of distasteful speeding up to the ultimate production of nervous wrecks. It lies in the study of where the major wastes of industry lie in relation to labor, where labor can play its

part in the field of identity of interest, not in the field of reduced wage or longer hours but in the multiple directions of constructive action; decreased unemployment, decreased intermittent and seasonable employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings." In a previous address before the Boston Chamber of Commerce, Mr. Hoover said: "We have devoted ourselves for many years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of life of the employe that lead to greater ability, creative interest, and cooperation in production. It is in stimulation of these values that we can lift our industry to its highest state of productivity, that we can place the human factor upon the plane of perfection reached by our mechanical processes. To do these things requires the cooperation of labor itself, and to obtain cooperation we must have an intimate, organized relationship between employer and employe. They are not to be obtained by benevolence, they can be obtained only by calling the employe to a reciprocal service."

This cooperation is not only needed in the daily conduct of an industry, but it is absolutely essential to the effective solution of great problems to which the national thought is turning; such as unemployment, greater efficiency in production, greater equity in the distribution of wealth and income, elimination of forms of economic waste, and greater satisfaction for labor in work, due to a fairer share in the responsibilities and rewards of industry.

#### DIFFICULTIES TO BE MET

It will be freely recognized that there are great difficulties in the way of such a policy. They arise partly out of long years of suspicion and conflict, and partly from the fact that while there are great areas within which there is community of interest, there are others where interests are divergent. It may be expected that the first of these difficulties will yield gradually, and that confidence will grow as each side learns that the other can be trusted. Meanwhile there is need of a Christian technique of conflict in the areas within which there is frank divergence of interest, where clashes of opinion occur, or where more drastic differences may unfortunately find expression in open strike or lockout. Fair men will still deal with one another in a spirit of conciliation, each endeavoring, in justice and sincerity, to understand the other's point of view and to take into account the very real problems which each faces. Christian men on both sides must guard their spirit and methods in such trying situations.